into the kingdom covenant and were told what they must do. It is clear from the words of Jesus that the vineyard and the fruits thereof represent God's chosen people and God's message that he is giving to others to the honor and glory of his name.

7 Jesus spoke a parable showing that God had planted Israel as his vineyard and let it out to the leaders of Israel as the husbandmen to care for it. Instead of bringing forth the fruits thereof and aiding others in Israel to do the same, these leaders and Pharisees used the vineyard for their own selfish purposes. God would not allow them to continue further; hence Jesus said to them: "The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." (Matt. 21: 43) Thus Jesus announced God's unchangeable rule that the vineyard denotes God's people and that only those who bring forth the fruits thereof can be approved and taken into the kingdom. The faithful disciples of Jesus did bring forth the fruits of the kingdom. At Pentecost and for some time thereafter there was a wide witness of the truth concerning the kingdom of God and many turned to that kingdom and gave glory to Jehovah's name. Shortly after the apostles had finished their earthly course there was a departure from the faith and the stream of faithful ones became very thin. Briefly stated, this is a miniature fulfilment of the Eightieth Psalm.

8 The second advent of the Lord Jesus Christ dates from about A. D. 1875, when he began to 'prepare the way before the Lord'. There were those who loved God and who were looking for the coming of Christ. They had been long oppressed and devastated by the forces of the world, and these faithful ones are well represented in the psalm: "Return, we beseech thee, O God of hosts: look down from heaven, and behold, and visit this vine; and the vineyard which thy right hand hath planted, and the branch that thou madest strong for thyself. It is burned with fire; it is cut down: they perish at the rebuke of thy countenance. Let thy hand be upon the man of thy right hand, upon the son of man whom thou madest strong for thyself. So will not we go back from thee: quicken us, and we will call upon thy name. Turn us again, O Lord God of hosts, cause thy face to shine, and we shall be saved."—Ps. 80: 14-19.

9 In harmony with this prayer Jehovah restored the vineyard, and the faithful again began to bring forth or bear the fruits of the kingdom, while many of the professed followers of Christ at the same time were attempting to develop and bear their own fruits. During that period of time known as the time of 'preparing the way before the Lord' there was a wide witness given to the truth, but it was not all unselfishly given. Many who looked for the kingdom and talked about its coming emphasized the importance of getting into it and reigning with Christ. The motive that caused them to take their course of action and thus speak was largely selfish. When the time came for judgment there was a great breaking down and falling away of those who professed to be Christ's and who were counted in as a part of the vineyard.

10 The coming of the Lord to God's temple dates from 1918. Some time prior thereto the selfish motives became more apparent, and these were manifested by many of those who claimed to be followers of Christ, and they fell away. There was a breaking down of the walls of the vineyard. From about 1917 to 1919 the church had many tears mingled with her bread. The Lord's people were in bad repute and the enemy laughed at them and scorned them. In their perplexity the faithful prayed: "O God of hosts: look down from heaven, and behold, and visit this vine; and the vineyard which thy right hand hath planted, and the branch that thou madest strong for thyself. . . . So will not we go back from thee: quicken us, and we will call upon thy name." (Ps. 80: 14-18) The faithful prayed for their own help and for the honor of Jehovah's name, and the prayer is expressed with confidence that the Lord would hear. This is a larger fulfilment of the prophecy of the Eightieth Psalm.

ANOTHER PICTURE

11 In many instances the Prophet Isaiah pictured God's faithful people. God gave Isaiah a vision of a vineyard and caused him to write concerning it these words: "Now will I sing to my well-beloved a song of my beloved touching his vineyard. My well-beloved hath a vineyard in a very fruitful hill: and he fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a winepress therein: and he looked that it should bring forth grapes, and it brought forth wild grapes. And now, O inhabitants of Jerusalem, and men of Judah, judge, I pray you, betwixt me and my vineyard. What could have been done more to my vineyard, that I have not done in it? wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes? And now go to; I will tell you what I will do to my vineyard: I will take away the hedge thereof, and it shall be eaten up; and break down the wall thereof, and it shall be trodden down: and I will lay it waste; it shall not be pruned, nor digged; but there shall come up briers and thorns: I will also command the clouds that they rain no rain upon it. For the vineyard of the Lord of hosts is the house of Israel, and the men of Judah his pleasant plant: and he looked for judgment, but behold oppression; for righteousness, but behold a cry."—Isa. 5: 1-7.

12 This prophecy of Isaiah seems to be particularly applicable to the "day of the Lord". It is spoken of as the vineyard of Jehovah of hosts, and seemingly fixes the time when the Lord is preparing for battle. The vineyard was planted by Jehovah in a very fruitful hill, fenced and walled and shielded and protected, and yet it failed. God planted that vineyard with the

choicest vine (Christ Jesus), built a tower in the midst of it, and made a wine-press therein. Instead of bringing the fruits of the kingdom, however, the prophet declares, it brought forth wild grapes.

13 It has been the custom to apply these pictures of Isaiah's prophecy to nominal spiritual Israel, or the denominational church organizations. In this instance the picture and the nominal church systems do not fit. There is no reason to conclude that organized religion at any time or in any form represented God. Nominal church systems, therefore, do not seem to be the antitype of this vineyard described by the prophecy of Isaiah in the paragraph preceding. It clearly must have reference to a people that were especially recognized as God's people.

14 The only real reformation amongst men since the days of the apostles is that reformation which began about 1878, approximately at the time of the establishment of *The Watch Tower*. That reformation movement the Lord used to restore to his people the fundamental truths of the Bible, and it is known as the Elijah work of the church. The Lord used some of his faithful servants to begin then and there the proclamation of the gospel of the second coming of Christ and his kingdom. During that period many broke away from the nominal church systems and joined themselves together in the study of God's Word and his service. The stones of stumbling which had caused them to stumble from God's Word and doctrines were gathered out and the fundamental truths were made clear to them. The church was then permitted to see and appreciate the philosophy of the great ransom sacrifice of Christ Jesus and that he is the true vine, and that his faithful members are branches and are planted with him.

15 The tower built in the midst of the vineyard would very fitly represent a work in which watchmen are looking out for the benefit of God's flock, and this was done, by the Lord's grace, by faithful men whom he put in his watchtower or organization on earth. The wine-press made therein seems well to denote that there was a work amongst the people of God in declaring Jehovah's vengeance, and this was done to some extent during the period of the Elijah work of the church. When the time came for God to look for the fruit of the vineyard, however, as a whole, wild grapes had been brought forth. That which is denoted by the wild grapes must be the very opposite of the good fruits or orderly grapes. It must represent the fruit brought forth but not in the order designated by the Lord. What, then, could the wild grapes represent?

16 It is important here to notice again the rule that Jesus announced, to wit, that no one could be of the kingdom unless he brought forth the fruits of the kingdom. (Matt. 21: 43) The fruits of the kingdom would be and are the orderly or tame fruits brought forth according to the rule laid down by Jesus. The fruits of the kingdom consist of the life-sustaining message of truths that make known that Jehovah is supreme, that Christ is his King, and that the kingdom of God will vindicate the word and name of Jehovah God.

17 It should always be kept in mind that the very purpose of the kingdom is to provide the way for the complete vindication of Jehovah's word and name. It proves that the challenge that Satan flung in the face of Jehovah was a wicked one and that Satan is the wicked one and that God is right and his word is true. The fruit or message brought forth that tends to anything else or to bring about any other result or to magnify any creature's name would be wild grapes. It would therefore be such a fruit that the Lord could not approve and would not use.

18 From about 1878 forward until the coming of the Lord to his temple, in 1918, there were many who were given a knowledge of the truth. By far the greater number thereof, however, were looking forward to the year 1914 as the time when the Lord would set up his kingdom and that they would all be taken into the kingdom and the world would be destroyed. The burden of speech of the most of such at conventions and other gatherings was concerning the glory and honor that would be bestowed upon those who would reign with Christ and judge the world. Above all things else stressed within that period of time was the "development of character", and this was done with a view to making preparation for the kingdom so that God could take them into the kingdom and use them. So far as the majority were concerned, little or nothing was said or even thought about the vindication of the word and name of Jehovah God. There were, to be sure, many among them who were unselfishly devoted to the Lord, but even they looked upon the most important thing as being the preparation of themselves for the kingdom.

19 In view of the facts well known to many there was a large degree of selfishness manifested by those who had responded to the call and who were therefore expecting the kingdom. These had received the truth and reveled in their knowledge of the truth but they had not received the love of the truth. Those who had received the love of the truth were anxious to serve the Lord, but those who had received the truth but not the love of it were looking for exaltation of self and self-honor and glory in the kingdom. Such are the facts that relate to the vineyard, as described by the Prophet Isaiah in the fifth chapter.

20 In 1914 many were disappointed, because they had expected that Christ would set up the kingdom and that they would immediately be taken into it. These are represented by the words of Jesus as saying: "My Lord delayeth his coming." The zeal of such immediately cooled off; therefore, when the Lord came to his temple for judgment, in 1918, he found this class, whom he described as the 'unfaithful servant', or "wicked and slothful servant", or "evil servant",

and he sent forth his angels and gathered them out of the kingdom and broke down the vineyard. (Matt. 13: 41; Isa. 5: 5-7) The organization of God's people was broken up, and not until 1919 was an effort made to bring it together again. Many who had prior thereto believed and advocated the truth then became opponents of the truth and the work of God in bringing forth the fruits of the kingdom. A separation work there began, and those who loved the Lord were separated from those who opposed his work. Such are the facts well known and this is the situation as we come to view another picture of the church represented by a vineyard.

WINE VINEYARD

21 Isaiah prophesied in the name of the Lord God concerning a "vineyard of red wine". According to other translators it is called "a wine vineyard". *(Rotherham)* It has the special care of Jehovah because of its fruitfulness. It is the vineyard that bears the fruits of the kingdom, and therefore must be composed of the true vine and his branches. Concerning this vineyard it is written: "In that day sing ye unto her, A vineyard of red wine. I the Lord do keep it; I will water it every moment: lest any hurt it, I will keep it night and day. Fury is not in me: who would set the briers and thorns against me in battle? I would go through them, I would burn them together. Or let him take hold of my strength, that he may make peace with me; and he shall make peace with me."—Isa. 27: 2-5.

22 Without a doubt this is the same 'vine and branches' about which Jesus spoke to his disciples when he said: "I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing."—John 15: 1-5.

23 The words of Jesus, to be sure, apply to The Christ in the entirety, but there is a specific time in which the "vineyard of red wine", or "wine vineyard", is made manifest. Then they would have special application to those whom the Lord found faithful and gathered unto himself. The time is definitely located by the words of the prophet. He says: "In that day sing ye unto her, A vineyard of red wine." "In that day" marks the time forward from which the Lord Jesus is placed by Jehovah upon his throne, and therefore began with 1914. It is the day that Jehovah has made, and it is a time of rejoicing for the church. When Jesus appeared at the temple of God and began to gather the remnant unto himself, that marked the beginning of the time of joy, and hence the time for the beginning of the song. When the remnant came to a realization that the "chief corner stone", which had been rejected by others, including those who brought forth the wild grapes, had been laid by Jehovah in Zion, that marked the beginning of their joy. (Isa. 28: 16) Then the remnant began to sing: "I will praise thee: for thou hast heard me, and art become my salvation. The stone which the builders refused is become the head stone of the corner. This is the Lord's doing; it is marvellous in our eyes. This is the day which the Lord hath made; we will rejoice and be glad in it."—Ps. 118: 21-24.

24 It is also the beginning of the "day of judgment". (Ps. 11: 4) The judgment being adverse to those who had not received the love of the truth and who therefore brought forth wild grapes, God removed the hedge or protection of the holy spirit from such, and the enemy proceeded to bring that class into his fold. The Lord gathers them out from his kingdom class, and the enemy takes them. Judgment proceeds and in that day God will destroy Satan and his wicked organization. "In that day the Lord with his sore and great and strong sword shall punish leviathan the piercing serpent, even leviathan that crooked serpent; and he shall slay the dragon that is in the sea." (Isa. 27: 1) This definitely locates the period of time in which the commandment is given to "sing unto her, A vineyard of red wine". It follows, then, that the "wine vineyard" here described by Isaiah is a picture of God's faithful people constituting the visible part of his organization on earth at the time of preparation for Armageddon.

PROTECTION

25 Jesus Christ long ago proved his faithfulness unto God and held fast his integrity. The faithful apostles and those who followed their righteous course also held fast their integrity. The day of resurrection came and these were gathered unto the Lord. Upon earth the separating work progressed and the Lord Jesus continued to "gather together unto himself" the faithful ones. This he has done, and is doing, in defiance of the enemy. These faithful ones thus found faithful up to that point had held fast their integrity and proved their faithfulness and devotion to God and that they possessed the love of the truth. These, having taken their stand firmly on the side of Jehovah God, and continuing to joyfully obey his commandments, have been brought into the sanctuary, while others have stumbled over that "chief corner stone".

26 The faithful remnant do not fear the reproach of man, nor do they desire to have the creature's approval; but they do fear God, and he has become their sanctuary and protection. (Isa. 8: 13, 14) Having received the garments of salvation and the robe of